



الجامعة الإسلامية العالمية ماليزيا  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
بوتري برستي: أنبارا يغيا ملليسيا

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ENHANCING QUALITY RESEARCH &

**INNOVATION**

for

**SOCIETAL**

**DEVELOPMENT**





motivated in achieving their learning target and become innovative in their learning activities.

## **P-250                      Students' Perceptions towards Business Ethics**

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Business Ethics is one of university required courses for students of Kulliyah of Economics and Management Sciences, IIUM. Since the course is compulsory, students have no other options. The study aims to evaluate the perceptions of current Business Ethics students towards Business Ethics whether they will enroll in this subject if it is just an elective course. An opinion survey with 109 Business Ethics students showed that 105 students (96%) will enroll into this course even in the case the subject is reclassified as an elective course. Moreover, almost all respondents have a very good knowledge about the importance of ethics in life and business. Academically, they believed by studying Business Ethics formally, they can acquire knowledge about ethics from various perspectives and sources through assignments and examinations. Such exposure will help them to make sound, ethical and value added decisions for personal as well as for others. However, four respondents have decided not to enroll in this subject because they believed that ethics can be learnt through experience and action oriented. In addition, ethical values are derived from personal values. For future research, the study should be extended to former Business Ethics who used to learn the course to validate the opinions of current Business Ethics students. Moreover, the future study also should obtain views from the course instructors of Business Ethics of all public universities in Malaysia.

## **P-251                      Can Business Ethics be taught?**

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MGT 3020 Business Ethics is one of the university required courses for students of Kulliyah of Economics and Management Sciences, International Islamic University Malaysia. Some academics and students believed that Business Ethics cannot be taught due to many reasons. This study aims to obtain the views of current Business Ethics students whether they Business Ethics can be taught or otherwise. The study was conducted on 136 Business Ethics during their respective class time on a specified answer sheet of a half size of A4 paper. The students' opinions on the answer sheet were analyzed using content analysis technique. The findings showed that only 15% (20 out of 136) of Business Ethics students believed that Business Ethics cannot be taught. They argued that logically people learnt about personal ethics and business ethics based on the practices that they experienced for instance when they got caught and penalized. However, majority of the students believed that Business Ethics can be taught based on theoretical and practical approaches. For future research, the study should be extended to former Business Ethics who used to learn the course to validate the opinions of current Business Ethics students. Moreover, the future study also should obtain views from the course instructors of Business Ethics of all public universities in Malaysia.

## **P-252      Marketing of High Technology and Wealth Creation: A Feedback from Muslim High Technology Practitioners in Malaysia**

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This study attempts to explore the views of Muslim high technology practitioners in Malaysia pertaining to marketing of high technology in creating wealth through the high technology-based sector. The high technology sector requires innovation, which is essentially related to knowledge production activities. While knowledge is very fundamental in Islam, Muslims could practice of marketing of high technology activities that integrated into high technology ventures. This study used e-mail survey with 74

Muslim high technology practitioners in three high technology locations: Cyberjaya, Technology Park Malaysia (TPM), and Selangor Science Park (SSP). The preliminary results suggest marketing of high technology is feasible to create wealth in the high technology sector because this sector encourages entrepreneurship and innovativeness, which is highly recommended in Islam. However, the participation of Muslim community in this sector is still inadequate despite the incentives provided by the government through its Multimedia Malaysia project.

## **P-253                      The Political Role of Muslim Women between Traditional Texts and Changing Realities**

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The Muslim scholars are in general agreement that women are not entitled to hold the topmost public office of a nation. Is that due to certain provisions in the Qur'an and Prophetic traditions (*ahadith*) or due largely to socio-cultural and economic settings of a country? The Qur'an urges women not to make dazzling display publicly as practiced during *Jahiliyyah* (33: 33). It also asserts that men are the protectors and maintainers of women (4: 34). The Prophetic tradition commonly cited in this regard is the saying attributed to him which proclaims: "No nation will ever prosper if a woman is assigned to its highest public office." (Bukhari, no. 4073, 6570). On the other hand, the Qur'an acclaims the Queen of Sheba for her just rule. Hence, some prominent scholars such as Imam Abu Hanifah, Tabari and Ibn Hazm support that women could hold the topmost judicial position. Ibn Hazm also asserts that in principle, it is conceivable that women can carry out the mission of Prophethood, and if they could be Prophets, they would also be leaders, for the Prophets are leaders. The present research is carried out to deal with this issue. It would primarily depend on the Qur'anic *ayat*, Prophetic traditions, heritage of Islamic Caliphs and the verdicts of Muslim jurists. The research will critically evaluate the validity of the quoted *hadith*, and examine the circumstances surrounding the said *hadith* to know its real intention. It would also shed light on the present day realities that a significant number of Muslim women successfully led their nations to prosperity and success, through holding topmost offices. The research reached conclusions that there is no explicit text in the Qur'an or *Hadith* of the Prophet that prohibit women from holding topmost public office. It is her quality, credibility and virtuousness that matter, and not her gender, for being qualified for the highest public office.

## **P-254                      Implementing Hudud on Women In Shari'Ah: A Comparison with Civil Laws in the Punishment of Adultery**

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This study seeks to analyze the stance of *shari'ah* in implementing *Hudud* punishment on women in the case of adultery and fornication and to compare it with the existing civil laws in the modern age. The issue of *Hudud* has been much debated, attacked and ridiculed in the global electronic and print media. There has been a serious misconception about Islamic criminal punishment in general and the punishment of adultery in particular. It was publicized that Islam hunts the adulterers and kills them through stoning. A search of Qur'anic *ayat* and *ahadith* of the Prophet (PBUH) proves the fact that the committers of adultery were not searched or hunted by the Islamic state; instead, the offenders themselves came voluntarily to confess to the Prophet (PBUH) for obtaining purity and cleanliness, lest they be punished by the divine eternal torment in the Hereafter. Prophet (PBUH) though tried repeatedly to avert and gave ample chances for them to return and repent to Allah, but due to their insistence and determination, finally took up the case and implemented the punishment of stoning in a few cases. However, the Qur'an is totally silent about stoning. The Qur'an (24: 2-3) commands 100 lashes to be carried out on the adulterers, apparently for unmarried ones. The present research is carried out to investigate the traditional texts from the Qur'an and *Sunnah* on the cases of adulteries and its punishments to discover the real truth behind it. As a qualitative research by nature, it depends on the available texts from the primary sources of *shari'ah*